THE LATTER-DAY SAINTS'
MILLENNIAL STAR.

Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven.—ACTS I: 11.

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GENERAL CONFERENCE.

[CONCLUDED FROM PAGE 436.]

Now I wish to say this much because I have heard expressions such as those to which I have referred; I have heard them too many times from those who themselves have shown their faith in the doctrines sufficiently to obey them. Well now, brethren and sisters, this is the great point of all I have said thus far: Each one of us should have the light of the Spirit of God shining in his heart so that he may know for himself that which is right, that when we hear the voice of the true Shepherd we will recognize it. We may not be able to tell all the details, but we will know by the testimony of the Spirit of God within us that which is right. This is the testimony which it gives to the Latter-day Saints. They know when they hear the voice of a servant of God, and they understand it. They may not be able to explain all of the reasons connected with this, but they have a living testimony of the truth within them.

Go and plead with the Lord; ask Him to remove the darkness from your minds, to give you the light of the Holy Spirit, that it may shine upon your understanding, that you may comprehend it, and you will not wait upon Him in vain. I can assure you that He will hear your prayers and answer them, He will fill you with peace and joy, and you will know for yourselves that this is God's work; you will know that all your wisdom, the wisdom of men, of those standing at your head, is not alone sufficient to guide this Church. We may mark out paths for traveling, but the Lord directs our ways, and we cannot walk safely without. We may have our ideas as to how this work is going to be built up and established, but the Lord will show us, as has been quoted in our hearing by Brother Franklin D. Richards, that "As the heavens are higher than the earth, so

are God's ways higher than man's ways." We would never have reached these valleys had not the Lord guided us; and we can look back and see how wonderfully His promises have been fulfilled in our behalf. Scarcely a step could have been taken of our own choice if we had not been upheld by God and had He not sustained us in all our doings. So it will be to the end, and we will be obliged to confess that His wisdom has done it all.

There is another subject that I would like to mention before we adjourn this Conference. Remarks have been made to us concerning home industries and their importance. Talk about revelation! You go and read the sermons of President Young, and if you do not believe now that he was a Prophet, I think after you have read them you will be sure he was, because he talked as a Prophet to this people concerning their future, and his words were full of godlike wisdom, and he poured them out in a constant stream during his lifetime. One of his great themes was that we should become a self-sustaining people. Our minds have been diverted from this to a great extent. I believe, however, that circumstances will be so arranged that we shall be compelled to pay attention to these matters. It should be the aim of every man to try and become self-sustaining, and to have his family self-sustaining. It is my desire to raise everything that is eaten and drank by myself and my family. I have striven for this. I would like to have it so that I could have everything we wear produced here also. But what I wish to refer to now is this:

We are allowing our young men throughout these valleys, by hundreds, to grow up in ignorance of skilled industries. I was recently at a conference in one of our Stakes—a large Stake, noted for the thrift of its people—and upon inquiry I found that there were only two boys in the settlement in which the conference was held learning trades, and very few anywhere else in the Stake. This to me is ominous of trouble, ominous of poverty—our young men growing up destitute of knowledge concerning skilled branches of business. I am in favor of education. I think no one who knows me will discredit me when I say that. But I am not in favor of book education at the expense of education in skill at manual labor. I have a number of sons, and I would rather they should be destitute of book learning, much as I value it, than be destitute of a knowledge of using their hands and their bodies in earning their living. I believe they would be better citizens if they would learn how to work than they would be with all the learning that they could get, if they did not possess these other qualities. But there is no necessity that our children should be taught one branch alone. They can be given a good education, and at the same time be taught some skilled branch of labor. I think it is an error for us to send our young men to school till they are eighteen, or nineteen, or twenty years of age without teaching them some industrial occupation, because it is from fifteen to twenty that boys learn how to use their muscles and how to toil without it being burdensome to them. But you take a young man after then, if he has learned nothing but what is in books, and put him to hard manual labor, and he shrinks from it. Very few men can stand it. They want to get easy employment. While I do not think it necessary that all should follow manual labor, it is

necessary that all should be taught these branches, so that they can be useful. Then if they can make their living by following some lighter occupation that will be more congenial to them, they can do so. But it seems to me, brethren and sisters, that this is a subject that ought to receive our attention. We are importing skilled laborers from abroad—carpenters, brickmasons, etc., to supply the demand in this city and Territory. I think this is deplorable. We should be in a different condition.

Pardon me if I allude to my own case in this matter, as I happen to be familiar with it. I have several sons, and I have offered each of them for one year to any of our brethren who would teach them mechanism. I have done this with all the sons that I have grown up, because I thought an education of this kind was very valuable. I would like my boys to learn every kind of trade. I would like them to be skilful. I would like them to use these glorious hands that God has given us, and this glorious brain, in a skilled manner. The man who can do this is a much more useful citizen. It is bad to see so many learning to drive a team and following teaming as an occupation. Almost anybody can learn to drive a team. A girl can learn it. I have seen girls that did it excellently. There is very little skill about that. Of course, a good teamster is a rare article; I am aware of that.

Then we have men following farming who do not study farming and make a business of it. If you are going to make your children farmers, give them that knowledge that will qualify them; give them a knowledge of agricultural chemistry, so that they will understand the nature of soils, and how to improve soils, and the best manure for soils, and the best soils to produce certain articles. Give them skill in this direction. Let us take advantage of the opportunities that God has given us. There are no brighter intellects in this world than are to be found among the Latter-day Saints—young men of capability, young men who will make their mark if you will give them any kind of a chance. These young men will grow up and be a mighty race, if we will take the course that we should do with them. I feel that when a child is born the parents are indebted to that child. To bring it into the world as a waif; to launch it upon society without giving it a proper education and proper training and assistance, is a great wrong. If we did this we would be like animals. It is the duty of every man and every woman who has a child to do everything in their power for that child to qualify it to be a useful man or woman, and no pains should be spared in this direction. We live in our children. After we are gone we will live in our offspring, and our good qualities will be perpetuated in them if we will take the right course.

This is a subject that admits of a great deal of talk, and it ought to be spoken about in our settlements and impressed upon the people. We should take pains to teach our boys and our girls everything that will make them useful, and help to give them a knowledge of the principles that God has revealed. In this way we will be a blessing to our children. They will rejoice in us and they will arise and call us blessed. What a glorious thing it is to think that our posterity will honor us, and that they will say, "I know that my father was a good man; that he did all he could for me.

I know my mother was a good woman; she loved me and did all in her power to give me a good start and to furnish me with all the knowledge that she could to make me a useful woman, and to have those children quote the example of their parents to their posterity, and let it go down as a heritage from one generation to another, until we shall arise up a generation that will be accepted of the Lord, and upon whom His blessing and His power will rest.

We will soon enter upon the Millennium. God has told us this; and it should be the desire of every man and woman in this Church that their posterity may live, not only for a generation or two, but throughout the entire Millennium, and then throughout that period when Satan will be loosed again; that as long as time shall endure some of our posterity may be found among the friends of God, bearing the holy Priesthood, honoring God, keeping His commandments, not only through the Millennium, but during that period when Satan will be loosed again to go forth and tempt the nations; that even then some of our descendants will be found numbered among the righteous, and continue to be numbered among them as long as time shall last. I think this is a desirable wish for every man. And let us lay the foundation now. Let us, as parents, influence our children.

Let us make our mark upon our children, and give them a fair start; endow them with all the power that we have, to make them all that we desire them to be. Every parent should have this ambition. Every man or woman ought to live for their children, and not neglect them. I feel condemned sometimes that because of public duties I cannot attend to my family as I would like; and my constant prayer to God is that He will give more of His Holy Spirit to them, to make up for my lack of time with them. I think this is a good prayer. Let us try to make our children all that we would like them to be, as far as our influence goes.

I say to you parents who have children in the covenant, if you will pray for them God will feel after them, and He will save your posterity. He has made promises to this people, and you cling to them, in the meantime doing all you can yourselves to have those promises fulfilled, so that there will be no neglect on your part. Your children may err, and do things that are sinful and are painful and sorrowful to you. But cling to them. Pray for them. Exercise faith in their behalf. Treat them with kindness; not, however, condoning their sins and transgressions. But be full of charity, full of long-suffering, full of patience, and full of mercy to your children. Don't drive them away by your severity, or by being too strict. But be kind and merciful to them, correcting their faults when they need correcting, at the same time showing them that your corrections are not prompted by anything but love for them and for their happiness. God bless you, in the name of Jesus. Amen.

The choir sang:

Let God arise; let His enemies be scattered.

The closing benediction was pronounced by Elder Joseph E. Taylor.

Adjourned till October next.

JOHN NICHOLSON, Clerk of Conference.

LIVERPOOL CONFERENCE.

Minutes of the Liverpool Conference, held in Miners' Hall, Wigan, Sunday, July 5, 1891. There were present, Elders D. M. Stuart, of Ogden, Utah; George W. Young, of the Liverpool office; Charles McCarty and Wm. J. Critchlow, of the Irish Conference; J. H. Clarke, of the Leeds Conference; Alva B. Wilson, Wm. Ogden, John F. Merrill, and W. G. Bickley, of the Manchester Conference; and Samuel Worsencroft, President of, and George Marshall, Robert Thornley, Ether E. McBride, Geo. H. Robinson, Abraham Fawson, Thomas L. Beech, Harry Worley, Edwin Goble, George G. Eyre, Samuel Brockbank and John P. Youd, Traveling Elders in the Liverpool Conference.

The morning services were opened by singing, and prayer by Elder W. G. Bickley.

After a few opening remarks by President Worsencroft, Elder McBride testified that the everlasting Gospel had been restored in this dispensation and was being proclaimed to the people by the Elders of the Church of Jesus Christ of Latter-day Saints. Its principles were those taught by the Lord and His disciples, and would bring salvation.

Elder Robinson said it gave him great pleasure to meet with the Latter-day Saints. He said that no person could see the kingdom of God unless by the Spirit of God, and exhorted the people to follow a course that would give them the guidance of that Spirit.

Elder Brockbank said he had received a testimony that this was the work of God. It bound the Saints together in brotherly love. The principles advocated by the Saints are the only means of redemption for the human family.

Elder Marshall said he took great pleasure in advocating to the world the principles of eternal life and in bearing witness to the knowledge he had received by obedience to the Gospel as taught by the Savior of the world.

Elder Stuart said he felt well in listening to the remarks of the brethren. There was a feast of fat things for the righteous preparing. Whenever the Priesthood of God has been on the earth His Church has been there. The kingdom of God is set up on the earth, but the kingdom of heaven has not yet come in power. The Latter-day Saints are preparing for that glorious event, when the kingdoms of this world will become the kingdom of our God. The Gospel would continue to be preached by the Elders until every nation, kindred, tongue and people had heard the divine message, in this life or behind the veil.

Singing. Benediction by Elder Clarke.

Afternoon services: Singing. Prayer by Elder Young. Singing.

The Sacrament was administered by Elders Marshall and Brockbank.

Elder Thornley said it was a grand thing to realize that we were worshiping the true and living God. He spoke of the principles of the Gospel taught by the Savior and His Apostles, by which salvation may be obtained.

Elder Beech said it was a hard matter to get the people of the world to

listen to the testimony of the Elders in regard to their spiritual welfare, but that testimony is nevertheless true, and will either operate to the salvation or condemnation of the world.

The authorities of the Church, of the European Mission, and of the Liverpool Conference were presented and unanimously sustained.

Elder Worley spoke of the fulfilment of Bible prophecy, and exhorted the people to live faithful lives. He bore testimony to the restoration of the Gospel in this dispensation.

Elder Stuart said it was a pleasure to him to assemble with so many of the Elders and members of the Church. He had witnessed the rise and progress of the Church for a great many years, and remembered well the journeyings across the plains and the settlement of the Great Salt Lake Valley, with the difficulty and hardships the Saints had to contend with. Their duties had been performed through the blessing and power of God.

Singing. Benediction by Elder Critchlow.

Evening meeting: Singing. Prayer by President Worsencroft.

Elder Fawson addressed the meeting, and said those present had received many very valuable instructions, which, if put into practice would make them better men and women. The Latter-day Saints preach the same doctrines that were taught by our Savior and his Apostles when they were upon the earth, and although they are laughed at and scorned they are to-day the only people who are teaching the fulness of the principles of life and salvation. The Lord has given certain laws and commandments for men to obey, and it is proper that they should understand what these are. He spoke upon the subject of faith, showing that it was necessary for a person to have faith in order to receive blessings from the Lord. Men must also repent of sin, and cease to do evil. He spoke upon the apostacy from the primitive Church, showing that this had been predicted by the Prophets and Apostles anciently, and that they were continually warning the Saints to beware of those who were seeking to lead them astray. In this age the Gospel has been restored, and the Elders of the Church of Jesus Christ of Latter-day Saints are proclaiming it to the inhabitants of this and other lands. He concluded by exhorting the people to gain for themselves a knowledge of the Gospel.

Elder Youd said that the people of the world had a great many ideas in regard to the religion of Jesus Christ. He referred to the principles of the Gospel, pointing out that among the others baptism was a necessary ordinance to all individuals before they could claim membership in the kingdom of God.

Elder Stuart said that it was necessary for the Church of God on the earth to have, first, Apostles, second, Prophets, and the other officers in their order. It should be founded upon the rock of revelation. Unless these conditions were complied with it could not exist. God is the same yesterday, to-day and for ever. He is unchangeable. The speaker exhorted the Saints to be faithful in the Lord and to seek earnestly for the best gifts. He bore a strong testimony to the work of God.

President Worsencroft said that through the testimony of the servants of God he had been caught in the Gospel net. He knew that Apostles

and Prophets existed upon the earth in this dispensation; they were called and ordained by divine authority as ministers of God to the people. The Elders are messengers of salvation to the people, and if the latter reject them the time will come when the Lord will withdraw His servants from the nations of the earth, and His judgments will be poured out on the world.

Singing. Benediction by Elder McCarty.

ABRAHAM FAWSON, Clerk.

FACTS AND EVENTS.

Emperor William of Germany was accorded a splendid reception upon his arrival in London.

On July 8, two railway trains came into collision in Eastern Germany, and six persons were killed.

In several parts of Russia food is said to be so scarce that the inhabitants are compelled by famine to make bread from bark mixed with flour.

A Swedish barque was sunk and two lives lost at Stockholm, on July 11, owing to an accident with torpedoes belonging to the French fleet.

Thirty persons have been killed and several wounded in the course of a riot which broke out against the Jews in Tambor, Russia, on July 11.

The war in Chili continues to rage, the conflict being of a most sanguinary character. Neither party seems to be gaining much advantage over the other.

A thousand persons have been rendered homeless in Melbourne owing to the city being inundated through the Yarra Yarra overflowing its banks. The distress caused by the floods is widespread.

Chicago, July 12.—The Indians of the upper Missouri are again becoming troublesome, and are complaining of short supplies of food and clothing. General Miles has detailed Captain Higgins to make a thorough inquiry into the circumstances.

As the wife and three daughters of Mr. Anderson, a farmer living fifteen miles from Clifton, Texas, U.S.A., were at supper on the night of July 9, there occurred a heavy storm, and the lightning killed the four women and exploded a can of oil, which set fire to the house. When taken from the ruins the bodies were unrecognizable.

A despatch from Odessa, Russia, July 9, says: The land which the Jewish bankers have bought in Palestine contains 10,000,000 square metres. The Jews are leaving this port every day by thousands for Palestine. Baron Rothschild is expected at Jaffa and is said to intend buying 5,000,000 metres more of fertile land east of the Jordan.

The Turkish government is exercising itself regarding the number of Jews who are being sent from Russia to Palestine, as it considers there are already enough of them there. Orders have accordingly been given to the authorities at Beyrout and Jaffa to allow only such Jews to disembark at those ports as are going on a pilgrimage to Jerusalem.

The convent of St. Victor, at Montreal, Canada, which is used as an asylum for deaf mutes, was burned almost to the ground on the morning of July 9. The inmates numbered 300, and a large number of them had a most miraculous escape from what, at one moment, seemed certain death. They were in bed at the time, and the stairs having caught fire early in the conflagration, cut off the only means of egress to the majority of the deaf mutes. But for the coolness and presence of mind of one of the Sisters of Mercy who had charge of the convent, Sister Margaret, none of them would ever have come out alive. This courageous lady made a rope by tying together a number of sheets from beds, and by means of it lowered 140 of the inmates safely to the ground through one of the windows.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, JULY 20, 1891.

ADVICE TO MISSIONARIES.

Among the questions that arise and are submitted to the Presidency of the mission relative to the way in which the Elders should proceed in apprising the people of the restoration of the Gospel and the necessity of obedience thereto, are some that seem to require particular attention through the pages of the STAR. These subjects have been dwelt upon, but because of the everchanging *personnel* of the missionary corps in this part of the world, it is sometimes necessary to repeat instructions given that they may be impressed upon the minds of new laborers in the vineyard. There are some too, whose experience is not so limited, who occasionally appear to be neglectful and are in need of an exhortation to and reminder of duty.

One of the topics upon which inquiries are made is that of a system of tract distribution. It has been suggested that a single visit to a house, and the leaving of a tract treating upon the principles of the Gospel and its restoration in this dispensation, is sufficient warning to the people; that it is not necessary to take special pains to get persons to investigate and hearken to the personal testimony of the Elders.

To those who are inexperienced in missionary labor, and who have not become in a measure impervious to the scoffings, revilings and persecutions that are heaped upon the servants of God, this view may in some respects appear proper. They have not yet learned to face and overcome the opposition of the powers of evil, and to break through the wall of intense prejudice that darkens the minds of many who have been trained from infancy in the doctrines and commandments of men, under the mistaken idea that they are of divine inspiration and origin. The almost general and frequently severe rebuffs that are given by those who have not the light of the Gospel to the inexperienced and sensitive Elder, cause him to sometimes feel that the undeserved and discourteous treatment he receives is as much as he should bear, and is a justification for him to pass on without making any effort to induce those who have refused to hear him to reconsider their action. His sympathy and love for his fellowmen are broad and sincere, and he has willingly sacrificed his means and the associations and comforts of family and home to teach the Gospel of Christ

among strangers; but he has hardly learned the practical lesson that love and sympathy should bind up and hide the wound that is inflicted by those who know not what they do, while he endeavors to the full extent of his abilities and opportunities to bring them salvation.

But to the ambassador of Christ who has a full comprehension of the duty and responsibility of his high calling in connection with the message he has to deliver, and who realizes to what extent the mass of the people are bound by the traditions and errors which have been inculcated by hireling and heathenish priests and preachers, who have wrested the Scriptures and denied the power of godliness while maintaining a form, it is clear the suggestion presented is inappropriate. It is barely touching the work in hand instead of accomplishing it.

The responsibility of warning the people has been carefully considered by the Presidency of the mission. The Elders have been instructed that tract distribution alone does not discharge this responsibility. To effect this purpose it is necessary for the Elder to do all he can to convince the people of the truth and divinity of his message, up to the personal testimony and full instruction as to the principles of the Gospel which are necessary for admission into the kingdom of heaven.

The distribution of tracts is merely an adjunct to the more important part of the labor. The amount that can be performed varies in degree with different individuals. Some will not even receive a tract; others will take one, but will accept no more; others still will listen to the testimony of the Elder, but will not heed it. Men may reject the Gospel at different stages, by refusing to receive more or proceed farther. That is their own responsibility. But it is not for the Elder to close the door by declining to offer that which will save them. He is to preach the Gospel, bearing witness of its restoration and of his divine authority to administer its ordinances, and instructing the people to observe all things whatsoever the Lord has commanded. The matter then rests between themselves and the Almighty.

In connection with this it may be well to reprint the views of the Presidency of the mission on this subject, embodied in an article in the MILLENNIAL STAR of February 23, 1891, as follows:

In the performance of missionary labors by the Elders, too much must not be left to the system of tracting, and the weightier personal testimony be neglected. The presentation of a tract should be the means of opening conversation wherever practicable, by an explanation of the principles contained therein, that the Elder may have an opportunity to bear witness of the truth.

This testimony is more important and effective than the printed word, for with the Elder who is in the line of duty, no matter how weak or humble an instrument he may be, there is a Spirit that makes his testimony far more potent that the mere language that is used. The influence of a faithful servant of God, who speaks with the earnestness and assurance of one having authority, is more powerful than the written word possibly can be. That Spirit which accompanies him enters the hearts of those who love the truth, and brings to them a realization of its presence. The

Holy Ghost which attends an Elder bestows upon those who listen to him an influence that can come from no other source. They feel it, and if they love righteousness they will never be content until they become permanently possessed of its inspiration to guide them into all truth.

"In this can be seen the advantage of the personal testimony of the servants of God. But in many instances the prejudice in the world against the Church of Christ causes the people to refuse to listen to the words of the missionary. They will take the tract and promise to read it, and there must the Elder be content for the time being. But for the thorough warning of the people this is not sufficient. The mere work of tracting does not fill the requirements of the Lord. That could be accomplished with much less effort than is necessary to preach the Gospel in all nations. Presidents of Conferences and Traveling Elders should not be content with one distribution of tracts. The first visit should be soon followed by a second, that those who have been sufficiently thoughtful to heed the first may be given an opportunity to investigate, and thus have the principles of the Gospel taught to them.

"Doubtless there will be many whose desire for the truth is so small that they will decline to examine further. With such the responsibility for rejecting the counsel of God rests upon themselves. There may be others who are too careless to heed the message, but that is no fault of the missionary, for he has placed the Gospel before them, and given them an opportunity to ascertain its divinity. He is clear, for he has done his duty. But those who are awakened to interest in their souls' salvation are entitled to the privilege of acquiring additional information, and the warning of the people is not completed until that privilege is accorded.

"This method may take more time than some others to cover a given district. But the task will be well performed; and work half done is worse than lost—it is spoiled. There may be a smaller distribution of tracts, so far as number is concerned, but it will be more thorough and effective. The object of missionary work is to warn the people and get the testimony of the Gospel before them. There is no purpose whatever in the distribution of tracts except to attain this object. The number distributed cuts no particular figure in the case. A tract suitable for an introduction to Gospel principles should first be left at the homes of the people, and in a few days thereafter this should be followed by another tract with further instruction upon the doctrines of salvation. Other works can then be given as deemed necessary. Inflexible rules cannot be laid down, because of the varying circumstances. But it is advisable that the general system here outlined be adopted, passing over districts in regular order and omitting none, in preference to the plan that is sometimes followed, of making but one visit."

If there are any who are not inclined to view with grave importance the obligations which rest upon them as messengers of the Lord, it would be well for them to carefully consider their situation, that they might be brought into perfect harmony with their divine calling. Let such as are content to rest the fulfilment of their duty upon leaving at a house a single tract which perchance has fallen into the hands of children and

been destroyed, when the family might have gladly received the truth had they heard it, ask themselves whether that family, or any part of it, are deserving of the wrath of God through the visitation of His judgments, for having rejected His Gospel. When the question is fully answered, the preaching of the plan of salvation may be regarded as a weightier matter than had been thought.

Another item about which there has been some inquiry is that of holding outdoor meetings. The general instruction to missionaries on this subject is understood from the practice which prevails, so that there is probably necessity of only a few words relative thereto. In some districts, however these instructions have been disregarded, and the holding of outdoor meetings discontinued. Because such meetings are not held in a given district, it does not follow that the work is being neglected there, for there are some places where the time of the missionaries is fully occupied in teaching those who will receive them into their houses, and in preaching the Gospel in halls that are available for that purpose. But where this is not the case, the failure to hold meetings shows a lack of proper diligence.

There may be some districts where outdoor meetings are not permitted by law. Legal enactments are to be strictly conformed to. But where there are no restrictions, meetings should be held wherever and whenever practicable. If the people have closed their houses, their churches and chapels, and their public halls, against the servants of the Lord, it is the duty of the latter to go out into the highways and byways, the streets and the fields, wherever the way is left open, and proclaim the Gospel of Christ. It may not be advisable to get into crowded thoroughfares, where public traffic would be impeded; appropriate places should be selected, and the people be pleaded with to repent and believe the Gospel.

Presidents of Conferences should lead in this work. Under your direction there are Elders who are inexperienced, and who are inclined to avoid participation in public life. Go into the respectable portions of the cities and into the suburbs; go out to the villages and towns, and by practical illustration teach those who are laboring with you to declare the Gospel with boldness and earnestness. Tracts may be distributed, and the people be notified to come and hear the principles of life taught before their own doors and in their own neighborhood.

In this way the truth can be brought to many ere the adversary has an opportunity to poison their minds and close their hearts to the divine word. The missionaries are to preach the first principles of the Gospel—faith, repentance, baptism, and the laying on of hands for the gift of the Holy Ghost, proving from the Scriptures that these are fundamental truths of the Gospel; they are to bear witness that the Gospel is restored to earth, and that they are divinely commissioned to teach it and administer in its ordinances. Let all other things alone; contend against no man's religion. If this course is pursued, the power of God will attend the testimony and ministrations of the missionaries, His Spirit will rest upon them, they will be protected and delivered from those who seek to destroy them, and the Gospel will be preached in power unto the convincing of the honest

in heart, the judging of the inhabitants of the earth, and the glory of God.

ARRIVALS.—The Guion steamship *Wyoming* arrived in Liverpool on July 16, having on board the following Elders who have been called as missionaries to Great Britain:

J. L. Boyden, Grant Y. Bullock, Coalville; Roderick Davies, John H. Davis, James S. Anderson, Taliesin Evans, James W. Gatherum, Scofield; James M. Wardrop, Wm. Crowther, Salt Lake City; Lucien H. Crittenden, Hoytsville; C. W. Watts, Kanosh; and A. S. Porter, Porterville, Utah.

There were also Elder N. P. Larsen, of Pleasant Grove, *en route* to Scandinavia, and Sisters Nora Wotherspoon, of Ogden, and Diania F. Haycock and two children, of Panguitch, visitors to Great Britain.

RELEASE AND APPOINTMENTS.—Elder George Godfrey is released, owing to his ill health, from laboring as Traveling Elder in the Birmingham Conference, to return home.

Elder J. L. Boyden is appointed to labor as Traveling Elder in the Manchester Conference.

Elder Grant Y. Bullock is appointed to labor as Traveling Elder in the Birmingham Conference.

Elders Roderick Davies, John H. Davis and Taliesin Evans are appointed to labor as Traveling Elders in the Welsh Conference.

Elder James W. Gatherum and James S. Anderson are appointed to labor as Traveling Elders in the Scottish Conference.

Elder James M. Wardrop is appointed to labor as Traveling Elder in the Irish Conference.

Elder Lucien H. Crittenden is appointed to labor as Traveling Elder in the Newcastle Conference.

Elder C. W. Watts is appointed to labor as Traveling Elder in the Norwich Conference.

Elder A. S. Porter is appointed to labor as Traveling Elder in the Liverpool Conference.

Elder Wm. Crowther is appointed to labor as Traveling Elder in the Leeds Conference.

BIRMINGHAM CONFERENCE.

Minutes of the Birmingham Conference, held at Hockley Chapel, Hunters' Vale, off Farm Street, Birmingham, on Sunday, July 5, 1891. There were present Elder John Nicholson, from the Liverpool office; Samuel W. Western, President of, and Chas. R. Lyman, Jedediah Wardley, Henry Wood, Samuel K. McMurdie, De Witt Card, Geo. Godfrey, John Bench, Wm. Reading and Ben Argyle, Traveling Elders in the Birmingham Conference; Henry Moyle, President of, and J. Deakin, Traveling Elder in the Cheltenham Conference; Wm. O'Neil, President of, and J. S. Lindsay, Traveling Elder in the Irish Conference.

10:30 a.m.—Singing. Prayer by Elder Chas. R. Lyman. Singing.

President Western said he felt pleased to meet with his brethren and

sisters in Conference, for these were always refreshing times to the Latter-day Saints. He spoke of the labors of the Elders, and of the indifference of the people regarding the testimonies of those whom God has sent out to warn them of judgments.

Elder Charles R. Lyman said the Gospel taught by the Elders was the same that was taught by Christ and His Apostles when they were upon the earth. He pointed out the plan of salvation as laid down by our Savior, and said that all mankind that were saved would secure that blessing only by yielding obedience to this plan. Those who will not obey the laws of God will not receive the blessings of the Gospel. The speaker bore testimony to the work of the Lord being established upon the earth in this day.

Elder H. Moyle spoke of the restoration of the Gospel to the earth, as seen by John the Revelator, in his vision on the Isle of Patmos. The Prophet Joseph Smith was the one raised up of God to be the head of this dispensation. The Gospel will never again be taken from the earth, for it is restored preparatory to the establishment of Christ's kingdom.

President Western then read the report of the Conference from December 31, 1890, to June 30, 1891, which showed as follows: Seventies 9; High Priest 1; Elders 26; Priests 7; Teachers 7; Deacons 10; members 208; total officers and members 288. Baptized 11; emigrated over eight years of age, 3; removed 16; excommunicated 1; died 5; tracts distributed 12,000; Church books disposed of, 119. President Western stated that the towns of Redditch and Ledbury had been tracted over three times, as had also been a portion of Kidderminster, and other places. Many Gospel conversations had been had, and 305 meetings had been held in the Conference since the last report.

Elder Wood said he knew the Holy Priesthood had been restored to earth and that the Elders were commissioned to act in the name of Jesus Christ. He exhorted the Saints to live their religion and to be humble and prayerful. If they did so the Lord would bestow his Holy Spirit upon them, and joy and peace would abound in their hearts.

Elder Dorkin said he knew the Gospel was true and was the power of God unto salvation to all those that would obey it. There were few who were willing to listen to the warning voice of the servants of God in this day, and receive the testimony of the Elders, but it is the duty of the latter to warn the nations of the judgments to come.

Elder McMurdie said it was a pleasure to him to meet with the Saints and speak upon the plan the Lord had given for man to follow that he may escape the destruction that will come upon the wicked. He bore testimony to the restoration of the everlasting Gospel.

Singing. Benediction by Elder Wardle.

2 p.m. Singing. Prayer by Elder Bench. The Sacrament was administered by Elders Wood and Cabb.

The authorities of the Church, of the European Mission and of the Birmingham Conference were presented and sustained.

Elder Wardle said he knew the Latter-day Saints were engaged in the work of the Lord, and he felt it was a duty devolving upon him to do all

he could in lifting up his voice and warning the people that God has again spoken from the heavens. The everlasting Gospel has been restored in its fulness; it is the same Gospel that was taught by the Apostles of our Lord Jesus Christ.

Elder Lindsay said he felt well in listening to the instructions which had been given. He was thankful that he had been called to be a servant of the Most High, and he realized the responsibility resting upon him. He desired to do all he could in warning the people.

Elder O'Neil said the Lord required obedience to the laws and ordinances of the Gospel. It was necessary that all men should repent and be baptized in the name of the Lord Jesus Christ. If they do so they will receive the Holy Ghost through the laying on of the hands of the authorized servants of the Lord, and will know of the truths of the Gospel and receive the gifts and blessings promised to all those that believe.

Singing. Benediction by Elder Card.

6:30 p.m. Singing. Prayer by Elder Reading. Singing.

Elder Nicholson addressed the Conference. He referred to his early experience in the Church, and testified to the divine mission of our Savior in atoning for the sins of the world. Adam fell and death came into the world; Christ came, atoned for the fall, and opened up the way whereby all mankind might be redeemed and brought back into the presence of God. The speaker then portrayed the plan of salvation that Christ had laid down, and said that all must follow in the path that the Lord indicated, if they would receive salvation. Faith and works are necessary, as faith without works is dead, being alone. It must be a living, active faith in order to please God. It is necessary that all men should put off sin, turn to God and repent, and be baptized in the name of Jesus Christ. The speaker showed that baptism by immersion for the remission of sins was the proper ordinance, and that no other form was acceptable unto God. The laying on of the hands for the gift of the Holy Ghost follows the ordinance of baptism, and like all other ordinances in the Church must be performed by those who are authorized to act in the name of the Lord Jesus Christ, in order to be efficacious. Elder Nicholson referred to the gathering, also to the work the Latter-day Saints are doing for the dead, and spoke at some length of the mission of Elijah in turning the hearts of the fathers to the children, and of the children to the fathers. He bore testimony that Elijah had come and that the labor for the dead was being wrought by the Saints, who were building temples to the Most High, in order that those who had gone behind the veil might have the privilege of being judged according to men in the flesh. All the keys for the performing of this great labor had been conferred upon the Prophet Joseph Smith.

President Western said he felt to thank God for the good Spirit that had been poured out during the day and for the instructions that had been given. He bore testimony to the truths that had been treated upon by the brethren. He knew Joseph Smith was a Prophet of the most high God; exhorted the Saints to be faithful in keeping the commandments of the Lord.

After singing, the benediction was pronounced by President Western.

A Priesthood meeting was held on Saturday evening, also one on Monday, and much good instruction was given.

WILLIAM READING, Clerk.

INDEPENDENT INDIANS.

IT is customary to consider American Indians as a species of beggars, because they are mainly pensioners on the government; but there could not be a more mistaken view. Poverty-stricken, or even dependent tribes, are the exception, while many are very well off in this world's goods. The Cherokees and Creeks are prosperous farmers and business men, and many a white man has envied their possessions.

In another part of Indian Territory live the Osages, the most independent Indians on earth; in fact, they are so rich that, if all their assets were turned into ready cash, there would be about $10,000 for every person, from the veteran warrior to the tiniest papoose. The story of how they got so rich is an interesting one. In 1878 the Osages occupied a vast reservation in the very heart of Kansas. It was becoming more valuable every year, and as a consequence the whites were closing in upon the Indians. The Osages became alarmed and asked the government to let them sell out and go to the Indian Territory, and the proposition being satisfactory, millions of acres changed hands.

With part of the proceeds of the sale the new reservation in Indian Territory, containing one million six hundred thousand acres, was purchased; the remaining sum was held in trust by the government, and it now amounts to something over eight million dollars. When the present reservation was bought from the Cherokees it cost seventy-five cents per acre; to-day eighty per cent. of the land is valued at two dollars an acre; the remainder—the tillable portion—is worth from eight to twelve dollars an acre. Their personal property is valued at nearly a million dollars, and they have a school fund of one hundred and eighty thousand dollars. Footing up these items, the Osages are found to be worth fifteen million dollars, and as the tribe numbers fifteen hundred persons, it is an easy matter to compute the average wealth per capita.

There is enough tillable land to give every Osage, big and little, two hundred acres apiece for a farm, and enough grazing land left to tack on to each farm eight hundred acres additional. Yet, with all their riches, many of the Osages are industrious, and some of the farms are as well cultivated as any white man's. The majority, however, do not work very hard, because they don't have to. The interest on the trust fund is paid quarterly, and each member of the tribe comes in for an equal share of this money, which amounts to forty-one dollars and fifty cents, or one hundred and sixty-six dollars annually. This income, in addition to a few acres of land under cultivation and some cattle and ponies, keeps the ordinary Osage family in comfort, if not affluence.

The Osages have made great advancement in the past twenty years. At first they would not send their children to school. They recognized the ad-